Volume LXI CHICAGO, JULY 2, 1908 Number 18

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A PRAYER.

Lord God, thou lettest the green things start
  A new life every year;
Out of their sunken selves they rise,
  Erect and sweet and clear.
Behold the lily's pure, white leaves
  Unfolding by each mere!

Again the sap mounts in the fir
  Thro' every swelling vein;
Again the clover stirs and thrills,
  Responsive to the rain;
Again the tender grass makes green
  The lone breast of the plain.

Hear the new, golden flood of song
  The lark pours to the blue!
Behold the strong, undaunted shoot
  Pushing the brave front through
The fallen tree * * * Lord God,
  Lord God,
  Let me begin anew!

Out of my own self let me rise!
  For, God, if it can be
A new and noble growth may spring
  From yon decaying tree—
Surely a strong, pure life may mount
  Out of this life of me.

—*Ella Higginson.*

CONTENTS

EDITORIAL—
Notes 275
A Fourth of July Anticipation at the Abraham Lincoln Centre—Wm. Kent, Wm. Boyden, W. Clyde Jones, Tudor ApMadoc, Oliver Sollitt, Jane Addams, Jenkin Lloyd Jones 276
Equalizing Social Conditions—Lewis J. Duncan 280
THE STUDY TABLE—
The Life of Goethe—Quincy L. Dowd 282
THE WATCH TOWER—P. S. W. 283
Books Received 283
THE FIELD—
Foreign Notes—M. E. H. 284

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXI | THURSDAY, JULY 2, 1908 | NUMBER 18

THE BALTIMORE ORIOLE

How falls it, Oriole, thou hast come to fly
In tropic splendor through our northern sky?

At some glad moment was it Nature's choice
To dower a scrap of sunset with a voice?

Or did on orange tulip flaked with black,
In some forgotten gardens, ages back,

Yearning toward Heaven until its wish was heard,
Desire unspeakably to be a bird?

—*Edgar Fawcett.*

When the pugnacious Hobson demanded of Representative Burton in the House debate concerning the three-battleship demand, "What would protect our country when menaced?" the wise man from Ohio replied, "Our prestige and the strength of the nation will protect us." This is a good text for our Fourth of July orators, and if they want poetic embellishments for the speech based thereon, we commend to them the reading of Walt Whitman's "By Blue Ontario's Shore," not a bad Fourth of July speech all by itself.

Mrs. Isaac L. Rice, of New York, is beginning at the right end to reform the Fourth. It is said that she has already spoken before twenty thousand children, organizing children's leagues to refrain from making needless noise on the street, and she has carried the case to the public at large through the *Century* for June. Her plea to the children is in behalf of the sick; her plea to the adult carries with it also an intellectual element, a plea for the thoughtful patriotism. Nothing reveals the low levels of our public life, the barbaric instincts still remaining in democracy, more painfully than the way the Fourth of July is celebrated.

The "tired minister and school ma'am" who a few years ago were so shocked at the suggestion of any summer studies, who were so anxious to find a place where they "would not have to think," will note with alarm perhaps the steady but sure growth of the summer school, not only as a means of replenishing the debilitated mind but of reviving the exhausted nerve. A few years ago this class of skeptics concerning summer schools were best represented by the so-called "liberals." The summer school was assumed to be an orthodox survival or an academic superficiality, but the successful establishment of a summer school in theology by the Cambridge Divinity School, the moving to Madison, Wisconsin, of the Summer School of Ethics, the establishment of a summer course of instruction specially designed for Sunday School workers by the Meadville Theological School in Pennsylvania, and the fact that the Tower Hill Summer School has taken at least eighteen years to die and is not dead yet, seem to disprove the assumption and to establish by experience the contention of UNITY that vacation is not vacuity, and that the mind as well as the body must be nourished. There is economy in cooperation on psychological as well as on physical lines and the hand-to-mouth life of the spirit is as deplorable as such a life of the body. UNITY urges its preacher and teacher readers to see to it that intellectual indolence should not leave the mind debilitated rather than refreshed at the end of the vacation time.

The "coquetting" between a Baptist church and a Christian (Disciple) church, alluded to in a previous note, has resulted in what seems to be a happy marriage. The Memorial Baptist church, situated on Oakwood boulevard, within earshot of the Abraham Lincoln Centre, was in possession of an up-to-date, modern church, recently built, but they also had a mortgage and were pastorless. The "First Christian church," worshiping in a hall on Forty-seventh and Grand boulevard, were in possession of a strong preacher, a large congregation, but no church building. The needs and the strengths of these two societies seems to fit into one another and the marriage was consummated by the perfecting of a new organization to be known as "The Memorial Church of Christ" (Baptist, Disciple). The new board was formed of an equal number from each of the former bodies, and Dr. Willett of the Chicago University was elected Pastor. This new organization will send delegates both to Baptist and Disciple conventions and conclaves; will divide its missionary contributions equally between the two bodies. The marriage being consummated, like a sensible couple they postponed their honeymoon and went right to work, the initial service being held June 21. This experiment at real union carried on under the eaves of the Lincoln Centre, will be watched with great interest by the readers as well as by the editors of UNITY. We hope that other churches will be encouraged in their interdenominational wooings and will go and do likewise.

A personal permit to buy drinks at a saloon and a suitable metallic tag to indicate the licensed is the last suggestion to control the drink habit. The ordinance before a New Jersey town board provides that "every purchaser of an alcoholic drink must be provided with

a license and a metal badge issued upon payment of a fee to the village clerk." This is probably meant for a joke and will be treated only with smiles, but some way of tagging the drunkards who, under most state laws can be "posted" by their friends and to whom the sale of liquor is forbidden, would be a great practical achievement. If the black button had to be worn under penalty until removed by a formal process, by consent of the complaining parties for another trial, it would afford an interesting basis for study in the psychology and sociology of alcoholism.

A thoughtful reader of UNITY urges the appointment of a permanent board of school commissioners by the city, state or nation for the selection or creation of suitable text books designed to teach respect for authority, obedience to law, and true patriotism, and to promote such rules and regulations for the general government of the schools as would bring about the same results, has remembered that "much that passes for patriotism, especially among politicians, is not the true article, and that we must look to our schools for the development of the patriotism that is genuine." We are again on the eve of the Fourth of July and millions who have received tuition in our public schools are not yet taught the primary lesson in patriotism, viz., that the burning of gunpowder and spread-eagle speeches can be and are practiced by the worst of traitors, and that the Fourth of July is desecrated and the signers of the Declaration of Independence defamed by those who persist in violating law on such days, destroying life and property, making the day a burden and a terror.

It is quite the fashion of the "progressive," "up-to-date," "modern," "new farmer" and "new farmer's wife" to scoff at the picnic as plebeian, tiresome, altogether too old-fashioned. Such try to supplant in country sides something more stylish,—parties, receptions, evening dances, etc., etc. But UNITY would plead for the perpetuation and the multiplication of the picnic. It is as good for the new fashion as for the old fashion to let up once in a while, to take to the woods, with their well-filled baskets and to promote cheer, health, fellowship and patriotism by eating out of a common spread. The so-called "basket picnic" where each little party eats its own victuals is a delusion and a snare. The better rule is to let each one eat out of another's basket; the best rule is to let them pool their loaves and fishes and the multitude will be filled and there will be more than twelve baskets of fragments left. The picnic has academic as well as hygienic possibilities. It might be made the occasion of industrial, ethical and religious inspiration as well as physical restoration. It is a poor farmer and bad farming that cannot find time a few times in the season to take an afternoon off. Night is the time for sleep on the farm and young and old in farming communities should find the amenities of life as well as the severities confined to the daylight.

A Fourth of July Anticipation at the Abraham Lincoln Centre

We cannot better discharge our editorial function this week than to give as extended a report as practicable of the services at Lincoln Centre last Sunday, where the thoughts of the Fourth of July mingled with the memory of the great ex-President whom the nation mourns.

A large audience gathered to listen to the addresses, which were sympathetic, earnest, and to the point. Altogether it was an impressive lesson in the higher patriotism,—the belief in ideals, loyalty to principles, and the splendid exemplification of the same in the character of Grover Cleveland. The patriotic service in "Unity Festivals" was used. There was an added touch of interest, joy and thankfulness at Lincoln Centre owing to the fact that Mr. and Mrs. William Kent, who for the last year have been sojourning in California, were again in their old places, and there was a love feast of the old guard held at the close of the service in Emerson Hall on the fourth floor.

The utterances that were so enjoyed at the Lincoln Centre will be read with interest by the larger UNITY audience, although the personal touch, the atmosphere of sincerity, earnestness, and simplicity, cannot be put into type.

Mr. Jones: It is a sad comment upon our times that that festival most embedded in thoughtfulness in the calendar of the world should be celebrated in wanton thoughtlessness. It is sad to think that the greatest democracy the world has ever known, born in anxiety, quiet and prayer, should have its birthday celebrated with noisy violence and dissipation. The strenuous days of the Lincoln Centre for this season are at an end. Last Sunday I thought I said my last word, but I could not forego this opportunity of presenting in just this place and just this time and just this setting, with the flag floating at half mast over us, something of an antidote to the lawlessness and the boisterousness that mark the degeneracy of the Fourth of July. It is not fitting to speak of family matters in public and so I can only allow you to imagine the pleasure that is mine this morning to be here on this platform with those who are my brothers and sisters in every sense except that of blood. William Kent is with us and that is reason enough why he should speak the introductory word for our Fourth day of July preparation service.

Mr. Kent: It is immensely commonplace to state again that the strongest things in all this world are those intangible things that we call ideals. Some of these ideals have been justified in history and justified in philosophy; some of them have proven inadequate, have been outlived as barbarisms, and so these very powers that we call ideals can fairly be looked into, considered and possibly analyzed.

This ideal that we call patriotism has had the largest influence in all the history of the world. Is this ideal justifiable or is it not? There have been those who, realizing the cruelties of organized government, have made argument, not without some merit, that the world should be a man's country and that the lines of the nations should be obliterated; that the ideal of patriotism is but a narrow superstition. This view of patriotism seems to be a strong reaction against one of the most fundamental calls of the blood and calls of society that the world has known. In the bad old days of constant warfare

the group had to protect itself and in the ideal of the group, however narrow, lay the future of that group, its chance to go on down through the ages and develop itself into higher and better civilization and ideals more consonant with the welfare of the rest of the world.

Patriotism is a social instinct. It is founded on a real knowledge that one man needs another, that another man's life is a part of our own life. And so men have been willing to die for this ideal, have offered up their lives, their fortunes and their sacred honor for this ideal, and they have done well. There is no doubt about that. This flag we reverence is the symbol of our ideal of patriotism. This reverence is well worth while. Perhaps we fail to recognize this social foundation of the patriotic ideal; we possibly have failed to realize that as long as there is injustice amongst the people to whom we are directly responsible for the obtaining of justice, just as long as that injustice is rampant in our country and we have not corrected it, we are all the more false to the ideals of patriotism, of group recognition, or social duties than we would be if we failed to resent the invasion of our territory by a foreign force.

And so, to sum up this brief introductory word, it seems to me that the ideal of patriotism, founded as it is upon social necessities, the recognition of the rights of the other fellow, hope for the walfare of the other fellow, is the highest ideal that society knows, if it is only carried out for the real benefit of society. The fact that in the name of this ideal men everywhere and through all the ages have given all they had, including their lives, shows the strength of this ideal and the possibility of making it the strongest moving force toward the democracy in which we all believe.

Mr. Jones: "Alas for the nation that forgets its annals." The greatest assets of any people are its traditions, the noble traditions of things embedded in noble lives. By a strange and fitting coincidence we come upon the Fourth of July this year from the grave of a great citizen, one who had peculiarly embodied that trait which I am inclined to think is the noblest characteristic of the true patriot, viz., independence of party leash and partisan dictation. I am glad Mr. Boyden can speak out of a degree of personal acquaintance a memorial word for the great ex-President, Grover Cleveland.

Mr. William Boyden: I never knew Mr. Cleveland until after he had left Washington; I never knew him intimately until the past few years when it was my happy lot to spend a part of two summers upon a farm adjoining his upon one of the hills of New Hampshire. During each of these summers Mr. Cleveland and I, with two companions, went to a camp upon a neighboring lake for a week's fishing, and during both of these trips I spent several long days with him alone in a boat.

In the short time allotted me and in the few words that I shall say, I shall not attempt any estimate of the public character or service of Mr. Cleveland. It would be presumptuous in me to do this. All of you know as much about his public career as I do. If I am able to add any impressions to your conception of Mr. Cleveland it will be because of those impressions which I received from him while alone with him in a boat.

When I first came to know Mr. Cleveland well I already had great respect for his great career; I believed him to be one of our strongest presidents, a really great man. I was not accustomed to associating with presidents and I said to myself, This is my opportunity; I will see what is the source of this man's power. Now the first impression I had when I came to know him at all was that he was not at all overpowering; he was absolutely simple, direct and candid in speech and action. I had always supposed that the highest positions in life were the worst possible training for sociability and true companionship. One would naturally assume that those who hold these highest positions would inevitably lose a proper sense of the other fellow because they are continually deferred to; they are waited upon at every hand, and in general treated as a different race and class. I was happily surprised to find that Mr. Cleveland seemed to be just as much interested in giving me a good time as I was in trying to entertain him. If there was any work to be done he insisted on doing at least his share. I found that he was not only simple and direct, but that he had his poise.

But these simple virtues, while admirable in their way, do not indicate to me a great man. I learned as the days went by what I believe to be one source of his power. He had the simple virtues of honesty and courage in an almost abnormal degree. I have never known another man who had such a devotion to absolute unswerving truth. It was almost a mania with him. I am tempted to tell you a story which, although trifling in itself, gave me the most illuminating glimpse of his love of truth than anything I can think of at the present moment.

One evening, sitting alone, he was telling me his first experience in salmon fishing. The guide had been instructing him in the mysteries of salmon; he had told him they had soft mouths and that when the fish strikes he must keep his thumb off the reel and let the fish swallow the hook deep before taking the line. He went out on the river with the guide. They had been out but a few moments when a beautiful fish struck and struck hard, but flopped off the hook. The guide said, "I told you to keep your thumb off the reel." Mr. Cleveland said, "I did not have my thumb on the reel." And then he added, "I ought not to have said that; I am afraid that my thumb grazed the reel. I have thought of it a thousand times; it was not right for me to contradict him," and his face was actually full of pain.

I was the more impressed with this story because a couple of days after this I was out with him. No reference had been made to this conversation when suddenly he said, "I would like to show you just how my thumb was with reference to that reel," and he held up his thumb and the reel and I could almost see daylight between them. And I said, "If that was the position it did not tighten the line." He shook his head sadly and said, "I hope so."

You may perhaps believe that I never was so impressed with the importance and beauty of truth as I was to see this great, strong man suffering because he thought he had made this careless mis-statement and because he had contradicted a man who was not in a position to answer back.

I would like to tell you about his wonderful, companionable qualities, his unfailing and genial humor. He had one practice in camp which was most unique. Mr. Cleveland always woke up an hour or so before the rest of us. About the time he thought the others ought to get up he came into the common bedroom and by a running fire of talk woke us. That was the most unique treat I ever had. This consisted of talks with imaginary personages outside, or they were orations he had learned in childhood, or they were ridiculous accounts of what had taken place the day before. I am afraid we got in the habit of keeping our eyes closed after we were thoroughly awake.

I like to remember his love for children and the fact that I never heard him utter a word profane or vulgar. I was interested in the great sentiment of the man. One day he told me at great length of his father's life, a Presbyterian minister, who, he said, had never received more than $800 a year in his life. He spoke of his fine character and his noble and consecrated life, filled with hardships but of the kindest deeds. And he seemed to love to remember that his father was greatly loved in all the rural communities in central New York. He loved to tell of those men in public service who had been true to their convictions at any cost. As we listened to him we knew that here was a man of rugged, obstinate honesty; that he

feared no foe, and that the seductions of friendship were powerless to swerve him from his duty as he saw it.

I, as a humble friend of Mr. Cleveland, have been very happy in the past few days at the almost universal appreciation of him by the American people. It has seemed to me that the American people have seldom appeared to better advantage than in this sincere testimony to Mr. Cleveland.

I am very much indebted to Mr. Jones for this opportunity to say these few inadequate words. I am sorry they are so inadequate, but I am sure you will all agree that it is proper something in his honor be said in this building dedicated to the memory of Abraham Lincoln.

Mr. Jones: I do not want to get into trouble with a lawyer by asking Mr. Boyden when the love of truth became abnormal.

Those of you who have waited on the ministry of this pulpit know how I revere and respect Cleveland, revered him at the time he was in office, but I confess that to me he has always seemed an austere personality. I have always felt he was a man with whom I would not dare take even the liberties of sincere friendship; Mr. Boyden has revealed an entirely undiscovered side of the man to me personally this morning. He has spoken of the dignity which the American people have displayed in the hour of his going hence. I like to think of how fitting and noble was the closing scene. The burial service without parade and without eulogy, without hired singers or draped mourners, the perishable was given to nature with the setting of the sun, in sublime confidence that history would take care of his memory and that the American people would take care of his grave,—an example which I wish all of us might take to heart before the stress and strain and the hour of tears comes.

Those of us who have been in the storm and stress of our city politics and problems I believe have begun to realize that not much more can be done for Chicago politically until state and national politics are purified and elevated in this community. I believe I will be sustained in the statement that whatsoever is most disreputable and most difficult to manage in our city politics today is an entailment from the state and national machines. The storm center, I predict, for progress in civic life in Chicago for the next few years will be at Springfield if perchance it is not at Washington itself. I have been waiting a long time to have these boys on this platform that I might say something, and is not now a good time to say it. I am only too sorry that Senator McGoorty and Representative Hull are not here with us. Lincoln Centre gave these boys—young legislators—its policy as they went down to Springfield less than two years ago. I did not feel quite safe about them; not that I distrusted them, but because I feared they underestimated the dangers they were to face. They came back to us honorable if not noble. To them we are indebted for the decisive triumphs in state legislation achieved by the last legislature. The primary bill and attendant agitations went through because of the valiant service these young men on the platform rendered, assisted by their colleagues, Senator McGoorty and Representative Hull. And so I am glad to say, "Well done!" on behalf of this community. You have done well but you have not done half enough. You have only given us less than half a loaf; we will send you back to finish your work. Meanwhile I will call on Senator Clyde Jones to say his short word for the Fourth of July.

Hon. W. Clyde Jones: Independence Day, as I view it, is the day for taking the national inventory, for listing the national assets, but we should not overlook the fact that in counting up the treasures and the boons which this nation enjoys we should distinguish between those inheritances which have come down to us from past generations and those items of the national wealth which this generation has created. When a commercial institution takes its inventory at the end of the year its progress is not to be gauged by the aggregate of its assets but by their increase. And so, in taking inventory of the national wealth, it is these intangible things in which alone the wealth of the people can be measured, and it is important that we should distinguish between those inheritances which it is our duty to preserve and to pass on undimmed to our posterity.

Chief among the inheritances that we have received from the past are the names of the great and the deeds which they have performed for their people. A grateful posterity has placed around these names the halo of fame and glory and these names are like the family portraits that hang in ancestral halls. Our wealth is not to be measured by its hard lines of barter and exchange, but rather by the heart beats, the lumps that rise into the throat, the thrills that course the frame as we recount the life stories of these great men and great women. The American people have been peculiarly fortunate in having the right men come into control of their government at critical periods in their career. When the colonies were struggling for their independence and the hand of history moving across the dial had reached the critical hour, George Washington walked upon the scene, possessing the courage and military genius which was to lead his people to victory, and at the same hour, walking down the streets of the capital of Europe, Benjamin Franklin appeared as the great diplomatist of his people and who bore alone and unaided upon his broad shoulders the financial burdens of the European independence, and when at last their liberty was won and it become necessary to formulate a system of government, Alexander Hamilton, Thomas Jefferson, Madison, Monroe and men of their caliber, each a strong man with independent views, appeared, yet they were willing to agree upon the compromise which established an enduring form of government, and when later it became necessary to interpret and enlarge the spirit of the national institutions, Clay and Calhoun appeared in legislative halls and Daniel Webster made his argumeut upon constitutional questions before the great Supreme Court and John Marshall and his associates wrote the great opinions. When, a little later, slavery presented its dire alternations, Philips appeared on the platform and Sumner and Seward in legislative halls, and when again the hand of history had arrived at the appointed hour from out these prairies of Illinois came that other great man, Abraham Lincoln, and from the same prairies came Ulysses S. Grant to lead the nation on the battlefield. And so we come down to our own generation, and we find that we have problems to solve which are as serious and as important as the problems that were presented to those past generations. This has been the generation confronted with the problem of battling with the dollar. Every generation has had its difficulties and controversies, but the great problem which has been presented to this people has been to place the dollar upon its proper plane. The American people, like the youth which Hawthorne speaks of, went following the gem, was for a time led astray, and it has been necessary for him who leads in this generation to fight the battles which are truly financial in their character. Corrupt business men and corrupt political leaders have united in their attempt to gain control of business institutions, of governments, legislatures and city councils for venal purposes and have exploited these offices for the human dollars that would attach to them, and it has become necessary for the people of this generation to look about them for leaders to lead them in their thought battles and these leaders have risen and are arising, and in future generations, when your children and mine, with bowed shoulders, wrinkled brow and silvery hair are tottering down the sunset hills of life, they

will look back and sing praises to the great leaders of this generation, just as we today sing praises of Washington, Lincoln and the other great of the generations which are dead and have passed away.

Mr. Jones: Tudor ApMadoc had his "Band of Hope" at Springfield and up here in his district, there is a band of hope growing strong and hopeful in the fact that this boy who we sent down there found his place, recognized his job, and did it well.

Hon. Tudor ApMadoc: Patriotism to be splendid must be reasonable and comprehensive. It must be intelligent and in its logical results and ends encompass all humanity. I realize that the technical definition is love of one's country. The spirit originating in love of country induces one to support and defend the country's institutions, its rights, its existence and its welfare. The two essentials of patriotism, love and loyalty, begin at the mother's breast, but the family and the country suffer if these essentials do not reach out and become love of and loyalty to principle. The patriotism of the future when the world will be governed by peace and the principles of peace and the principles of brotherhood will be the patriotism just as broad as these principles and nothing less. I realize the benefits of patriotism, that patriotism deserves the credit for nearly all of the world's literature and art. But when war becomes no more there will be a greater patriotism demanded and it will be the patriotism of principle and brotherhood and the patriotism to secure right. Patriotism has produced the great men from the standpoint of warfare and leadership. Scotland produced Wallace through patriotism; patriotism gave France her Maid of Orleans, Hungary gave her Louis Kossuth, Switzerland her William Tell and America her Washington; but some of these were rebels. These men were patriots because they loved principle more than they did creed and justice more than they did law. We may talk of Thermopolæ, but study the spirit and the heart of Leonidas and you will find that one-tenth of the army was made up of slaves, whose shackles had been severed that they might fight for freedom under leadership. There was no greater heroism exhibited to the world than when the wives, mothers and sisters of revolutionary days bade farewell to the unassuming heroes who fought for fair dealing, principle, posterity and what they thought was right. There was no sordid ambition in that. It was simply righteousness for conscience sake and therefore the best patriotism. Charles Sumner in 1872 presented in Congress the same resolution that he had presented during the war ten years before. It provided that the names of battles won against American citizens should be stricken from the army colors and from the army register. He was condemned throughout the length and breadth of the land as unpatriotic, but Charles Sumner was greater than his critics; Charles Sumner was greater than the beating of drums or the unfurling of flags. His hope was for peace, his desire was that the conquered should be forgotten as such—his dream was of brotherhood—brotherhood, the incentive of all real patriotism, as I see it. The crest and crowning of all good, life's final star, is brotherhood.

Next Saturday the great men in all the political parties as well as others will vie with each other in giving eloquent tribute on the occasion of the anniversary of our republic. They will picture the gory battlefields and the historic slaughters of the past in the hope that it will inspire love and love of country. But did you ever think what a great thing it would be for the world if in every village, city and hamlet of the United States next Saturday every man and woman who speaks on that occasion would speak of the patriotism of principle and the patriotism of right, that knows only and wants only what is just, remembering that Washington was greater when he refused the crown than when he took the sword from the conquered.

I will close by reading a poem I found on the front page of UNITY, which seems to me to strike the keynote of what I have said, "Who is the Patriot?":

Mr. Jones: The three live, constructive problems of the last legislature were those of the Primary Bill, the Anti-Saloon legislation and the vexed problems of our charitable institutions, which absorb some 75 per cent of the revenue of the state of Illinois. Oliver Sollitt was on deck and on duty and on the right side of each one of these great and still pressing and unsolved problems.

Hon. Oliver Sollitt: Our thoughts in patriotic devotion turn rather to the veteran soldier of past battles than to those who stand trained and ready for the call of duty.

We recall the annual reunion of these warriors who fought to *save* our country. We see them as they march and with others we see that

"Every year they're marching slower,
Every year they're stooping lower,
Every year the lilting music stirs the hearts of older men;
Every year the flags above them
Seem to bend and bless and love them
As if grieving for the future when they'll never march again!

"Every year that day draws nearer—
Every year the truth is clearer
That the men who saved the nation from the severing southern sword
Soon must pass away forever
From the scene of their endeavor,
Soon must answer to the roll call of the angel of the Lord.

"Every year with dwindling number,
Loyal still to those that slumber,
Forth they march to where already many have found peace at last;
And they place the fairest blossoms
O'er the silent, mould'ring bosoms
Of the valiant friends and comrades of the battles of the past.

"Every year grows dimmer, duller,
Tattered flag and faded color;
Every year the hands that bear them find a harder task to do.
And the eyes that only brightened
When the blaze of battle lightened,
Like the tattered flags they follow are grown dim and faded too.

"Every year we see them massing,
Every year we watch them passing,
Scarcely pausing in our hurry, after pleasure, after gain;
But the battle flags above them
Seem to bend and bless and love them,
And through all the lilting music sounds an undertone of pain!"

But there is another army marching after, marching also to the music of patriotism, marching to the music of love and devotion to duty—an army which shall also tend to bind us more closely together—an army in whose victories there is no bloodshed. It is that great army of Educators—whose battalions are assembled in our cities—whose companies are formed in each village and town, with outposts at every country cross roads in our land from sea to sea, teaching that our country calls in times of peace as well as in times of war, and if called to serve in the councils of our cities, in the legislature of our state or the Congress of our nation, we must be prepared to do our duty, so that with education the elevation of our civilization will bring about the time when our penitentiaries shall be changed to reformatories, our reformatories changed to industrial schools, where all shall leave to do their share of this world's work, and all may be, through cultivation of intellect and refinement of character, able to appreciate the glory of the life and all join the grand chorus of "Peace on earth, good will toward men."

Mr. Jones: This has been a strenuous week for some of us. The next speaker has spoken to no less than seven commencements this week, and she ought to be resting. But somehow we feel less lonesome when Jane Addams is around, so she yielded to my importunities to come and sit beside us and speak "a little bit."

Miss Addams: We seem to have had the text and the peroration; perhaps I can make a little application at the end.

I suppose, after all, the patriotism we are trying to work out in America goes down to the idea of making self-government a successful affair and finding out the proper machinery, so that the ideas which were transmitted to us by the fathers may be made to work in the complicated citizen, "the nation of teeming nations," of which Whitman spoke.

I have been very much impressed with the maps that are being made at Hull House, showing something of the effect of the small parks upon juvenile delinquency. It has been discovered that within certain distance of these parks the number of juvenile arrests has declined. I cannot give exact statistics, but the maps show an astonishing diminution of the red and blue pins, which represent the boys and girls who have been delinquent.

It used to be that the bright boys who were elected to the few offices seemed to be the ones who from the beginning managed the "gangs." They get all of their political training, all of their training in self-government, all of their ability to manage other fellows and to come into inter-relation with these boys. The fellow who can keep the others from being arrested because he knows where the police will be at a given time, or because he knows the police and has a "stand in," has developed into the fellow who can get them out of trouble. That is all the training he has or which we have had for the leaders of democracy in our neighborhood; it is that which everybody is now beginning to think is at the basis of all our corruption. Here is the man who protects his friends, the one who has favors to give, the one who assumes that he and his friends are entitled to special privileges. This is the provision that teaches the boys, not that the entire community is their affair, but teaches them how to get ready to be the type of corrupt politician which all of you at the other end of town are engaged in decrying.

Take these very gangs and put them into the small parks. The business of the policeman is not to arrest them, but to see that the grounds are used fairly and with a certain amount of fair play. The boys who then begin to rise into prominence are those which naturally excel in the ideas which the boys at these moments hold. But it is not the boy who has this peculiar power of protecting from outside authority or to preserve his friends from the operation of the law, or who is able to secure favors for one group.

I should therefore say that one application of the various sermons we have heard this morning would be the extension of the operations which will teach the boys and the girls to come into self-governmental relations when they are still young, still ready to form their notions of human relationships as it works out in action, not as told them at school or somewhere else. If the small parks are going to bring this about, then it seems to me it is clear that it is the business of those people who believe in the desirability of self-government to see to it that these parks are extended which will give the children a chance to start in the right direction.

I once had a wise man tell me that we could not get a man for alderman who had not had experience in a gang. I did not quite see what he meant, but since the opening of the small parks and we have had a chance to study into the delinquency, I see a clue which perhaps we might follow up.

There is perhaps another difficulty—that of getting into your celebration something which will appeal to the various peoples which will connect their past with the present, which will make it seem reasonable that they should have some enthusiasm. And when we get down to that old saying of Plato, "That the excellent alone is the permanent," at any rate we get around to the belief that the excellent alone is the basis of good patriotism.

Mr. Jones: Peace, principles and parks seem to be elements in the patriotism that we are after today. It is no strain or stretch of our piety to write it in terms of patriotism; it is impossible for us to adequately interpret our conception of the Abraham Lincoln Centre except in terms of social betterment, in sociological problems. The theologies that have distressed and disturbed the centuries are to find their potency, not in the settling of the problems about the infinite but in the elevation of the finite. And so this morning's patriotic service has been a "pious service." It has been our Holy Day, a day of religion, of prayer, of consecration, and may we go forth from this place feeling the benediction of the Sunday and the privileges of the Saturday that is before us.

Equalizing Social Conditions

FROM ANOTHER VIEW-POINT.

While not seeking controversy, this article is meant to traverse one by our friend, E. P. Powell, in UNITY of May 14, under the title "Equalizing Social Conditions." The article in question contained several statements which ars so commonly made that, with careless readers and uninformed persons, they usually pass as facts; but many thoughtful, informed persons assure us that these statements are unwarranted; that they are mere assertions and unsupported by facts.

No, no one, who is acquainted with Mr. Powell, or has learned to know and respect him, as I have, through his books, would think of accusing him of intentional misrepresentation, or of careless statements. But, as he himself well knows from his experience as a theological heretic and a teacher of evolution, it is not uncommon for one to make erroneous statements in the utmost good faith. One may do this under the influence of a bias, of a certain attitude of mind, or of will, of which he is unconscious, and which leads him to accept as true what he wishes to believe is true:

> "The instinctive theorizing whence a fact
> Looks to the eye as the eye likes the look."

In this way many people, who have been lifelong liberals, even prophets and reformers, in bye-gone struggles and respecting old issues, become unconscious conservatives and reactionaries in the new issues which the evolutionary processes bring to the living present. I fear it is so, with our friend, in respect of the vital issues coming before this generation, which arise from the economic conditions into which evolving society has come.

Here are some of the statements referred to, which it were, perhaps, well that Mr. Powell and the readers of UNITY should carefully verify before accepting and making them as facts.

1. That there is, at present, land enough for all to own and cultivate.

2. That the farmers of this country are calling for help, and could, at the present, employ every unemployed laborer in the United States.

3. That socialists propose, as a remedy, common ownership of all property, and a division of produced wealth, under governmental direction.

If Mr. Powell has facts to justify these assertions, he ought to publish them. No one will question that there is plenty of land which, were conditions other than they are, might be owned and cultivated. But the inference in the first assertion, is that under existing conditions the land is accessible to all. This inference is the misleading thing. Swiftly, steadily the arable and forest lands of this country are being concentrated in the hands of capitalist owners. Year by

year our farmers are becoming a tenant class, who find it increasingly difficult to become themselves land owners. At the time this concentration is going on, the farmers are able less and less to regulate the prices of their own products; less and less able to compete in the markets with the large, capitalist farm owners.

With regard to the second assertion, it is fact known to all sociological students that the improved machinery is steadily decreasing the demand for farm laborers. The call for such laborers does not come at this time of the year but at harvest time, and then only for a few weeks. At no time are the farmers of this country able to offer permanent employment to any considerable number of men, and especially to men who have families dependent upon them. The agricultural laborers in the United States are, for the most part, a transient class who follow the harvest from the south to the north, and who, perforce, return to the cities during the winter. Even in the prosperous times of 1900, there were over two million men unemployed from four to six months of the year. It would push the farmers of our nation to give permanent employment to even that number, and in the present industrial crisis the number of idle men is, unquestionably, much larger. But in Mr. Powell's statement respecting the possibility of farm employment for idle laborers, there is an implication that is apt to mislead the reader, viz., that all these unemployed laborers could, even were there farm employment for them, succeed as farm laborers; succeed, I mean, so that they would be able at that employment to maintain their families on farm wages. One glance at the census reports of farm wages will show anyone how utterly Utopian is the suggestion that the millions of laborers now unemployed—engineers, machinists, electricians, bookkeepers, clerks, miners, smelter men, carpenters, moulders, steel workers, railroad men, skilled mechanics of all trades—should consent to drop into a lower paid scale of employment and to accept the lower standard of comfort that the meagre wages of agricultural laborers would necessitate.

Respecting the third assertion I have called in question, I really must require of Mr. Powell the chapter and verse of his authority on socialism. I am a socialist myself, have been a student of the subject for more than ten years, and in all this time I have never seen a socialist work, or heard a socialist teacher, that proposed any such program or theory as Mr. Powell produces as the socialist remedy. His is the statement which is commonly put forth by capitalistic and middle class opponents to socialism, and it comes as near to being a correct understanding of that theory of social organization and policy as was the understanding of the Darwinian theory which, twenty years ago, used to be so common, and which expressed itself in the rollickingly asinine challenge: "If monkeys used to turn into men, what is the reason we don't see them turning into men now?" A small investment of fifty cents in the purchase of John Spargo's little book, "Socialists and What They Stand For," will enable our friend to revise his statement.

But after all is it an equalizing of social conditions that is needed, and if it is, would the colonization scheme Mr. Powell seems to favor accomplish it? The socialists say not. What is needed is not an equalization of conditions but of opportunities. Under the existing social order, the opportunities to live as human individuals ought to live, to realize one's individuality, to enjoy the fruits of culture and education, to rise in the scale of intellectual and moral being—these opportunities become more and more dependent upon access to the instruments of production. Such access is denied the majority of civilized men today because our profit system puts those instruments more and more into the control of a non-producing class who are able to levy upon the producers a tax for the use of those tools. This tax levying power has just about reached the limit of human endurance. As things are, the greater portion of the laborer's energy is consumed in paying that tax, and about all he gets out of it is a subsistence for himself and family. It is neither desirable nor possible that this should be changed so that everyone shall be equal in condition with every other; but it is possible to carry the evolutionary process along to a point where the control of opportunities shall rest with and for the whole people instead of with and for a very small fraction of the people.

Colonization cannot do it; for the colony itself is bound to fall under the same economic and social forces which are ruling today, which make small farming unprofitable and tenant farming hopeless; which are driving our youths and the immigrants into our cities and industrial centres, which are making the problems of unemployment and pauperism and child-labor a reproach and disgrace to our civilization, and which, incidentally, are driving away from our churches the working class.

No, Mr. Powell, it is a greater question than colonization can solve or even palliate. It is the new issue in the evolution of freedom. And if our churches are in search of a chance to take hold of this problem in earnest, they better study it from the deeper, evolutionary viewpoint. They will see, then, it is a new abolition movement—the abolition of wage-slavery. But, if they should see that—?

LEWIS J. DUNCAN.

Butte, Mont., May 18, '08.

THE STUDY TABLE

The Life of Goethe*

The widely heralded Life of Goethe, by Albert Bielschowsky, Ph.D., finds an end in this Vol. III. It covers the period 1815-1832, from the Congress of Vienna to the poet's death in his eighty-third year.

The glory, as it is the kindness, of a book is to bring human lives and human thoughts all warm and breating to our presence. So it is one approaches Goethe, as a man who studies and enters into sympathy with all countries and times for their culture's sake, hence comprehends more than others his own age. Who like him trusts humanity, forsees the world-future, the way the progress of man must take? Goethe is indeed our contemporary in education, in social unity, industrial organization, national reform programs, and religious comprehensiveness.

Thus viewing Germany's seer and leader of a century ago in his living influence this latest attempt to present and interpret Goethe and his product is more than a venture in literature subject to a book-review. Criticism treats the author's work as in the main a noble contribution to a new circle of readers whose attention is challenged by it as, perhaps, no previous biography of the poet-statesman would do it.

This third volume is devoted to further minute study of Goethe's relation to womankind in the per-

*The Life of Goethe, by Albert Bielschowsky, Ph.D., translated by Wm. A. Cooper, A.M. Three volumes, 8vo (illustrated): G. P. Putnam's Sons.

son especially of Marianne von Willemer, to his lyric poetry, to his services as naturalist, to certain friendships after the War of Liberation, to Wilhelm Meister's Wanderjahre, and gives an extended sketch of Faust. There is a biography hidden in the poet's lyrics, each poem being a vital, spontaneous expression of phases of his experience and feeling awakened by this or that incident and its accompanying emotion. We thank the author for this *biographia literaria;* still there is an effect of labored repetition in places.

Doubtless many readers were aware in a vague way of Goethe's fame as a naturalist, but it comes as a fresh revelation to learn at large the constant and varied efforts he put forth as a scientific investigator. One bethinks him of Benjamin Franklin in this range of genius, or avidity for knowledge.

In the same line ran Goethe's practical activity in architecture and manufacture and mining. The Grand Duke of Weimer looked to him to superintend everything on his estates from the highest artistic excellence of the court-revels and theater to the erection of every building, be it porter's lodge or public hall.

Writing to Frau von Stein, he says: "I am not sorry that I have sacrificed so much time to those (scientific) studies. They have been the means of my attaining to a culture which I could not have achieved in any other way." Even his emotions share in the benefit, for on one occasion he wrote to Herder: "In accordance with the teachings of the Gospel I must hasten to inform thee of the good fortune that has come to me. I have discovered—neither gold nor silver—but something that gives me unspeakable joy —the *os intermaxillare* in man." This hitherto hidden bone in the human jaw became in very deed a bone of contention for almost the rest of Goethe's days so far as European anatomists could make it so.

Touches appear in depicting the poet's domestic life, his fondness for little grandsons, and unbending to simple child-life, which reveal beautiful tenderness and enhance the measure of his mind. One is thankful to the author for the analyses given of the great works Wilhelm Meister's Wanderjahre and Faust—in which the ripened results of human culture and philosophic creed are immortalized.

Goethe is essentially a serious soul. In a friend's album Jean Paul had made a casual attempt to sum up, in witty fashion, his view of life, "Man has two and one-half minutes; one minute to smile in, one to sigh in, and a half minute to love in, for in the middle of the third minute he dies."

On the next page Goethe contributes a verse which runs:

> "Sixty minutes hath the hour,
> O'er a thousand hath the day;
> Think, my son, with time's vast power
> All that one accomplish may."

It is good to be reminded once more of the absorbed interest taken in America a hundred years ago by Germany's great men such as Baron von Stein and Goethe, who at difficult times turned with longing to the New World and imagined themselves at idylic peace in Kentucky or Tennessee.

In 1827 the poet wrote these lines:

> "America, with thee life's better,
> Thou'rt free from our old Europe's faults;
> Thee no ruined castles fetter,
> Cumber no basalts.
> No useless tradition,
> No purposeless strife,
> Hinder the fruition
> Of thy pulsing life."

He puts the same into Wilhelm's mouth: "In the old world everything moves at a jog-trot; people always want to treat new things in an old way and growing institutions after a dead fashion."

How striking it is to read in his conversations with Eckermann and Sovet the prophetic gleam he had of a passage made through the Isthmus of Panama. He says: "I should wonder if the United States were to let an opportunity escape of getting such a work into their own hands. . . . I therefore repeat that it is absolutely indispensable for the United States to effect a passage from the Mexican gulf to the Pacific ocean. And I am certain that they will do it. I should like to see another thing—a junction of the Danube and the Rhine, but this undertaking is so gigantic that I have grave doubts of its completion. And thirdly and last, I should wish to see England in possession of a canal through the Isthmus of Suez. Would I could live to see these three great works! It would be well worth the trouble to last some fifty years more for the very purpose."

Goethe's was the essentially religious mind. Hear him: "We do not wish to withdraw from home-piety the praise that is due it, . . . but it is no longer sufficient. We must grasp the idea of a world-piety, must bring our honest human sentiments into a practical relation with a wider sphere, and not only help our neighbors to make progress, but include, at the same time the whole of humanity." Again: "The whole moral and spiritual existence of our fellowmen, which is not satisfied by daily bread, is laid upon our consciences." Does he not get close to the deeper side of things, and in a sentence sum up the experience of mankind saying: "Toward the healing of the sufferings of the soul the understanding can do nothing, the reason little, time much, determined activity everything."

In Goethe the exuberance of youth is seen carried on into age. He never grows tired of life, he clung firmly to the belief in immortality. To him the value of religion consists in the following judgment: "The human mind will never advance beyond the majesty and moral culture of Christianity as it glistens and gleams in the gospels." But he could not subscribe to the orthodox, dogmatic confessions of the churches of his day. In the interests of truth let us know the simple, natural words of this man spoken just before death eased him. To his daughter-in-law he said: "Now, little woman, give me you good hand." He called out to a servant: "Open also the second shutter in the room, so that more light may come in."

Dr. Bielschowsky, after ten years spent upon producing this work, has a claim to pass this estimate on the character of him he depicts:

"Without Goethe no Bismarck; without Goethe no German Empire. . . . Such a united people has been created by its poets and thinkers, above all by Goethe." Therefore Goethe's "pure humanity" is the goal toward which all Germans must strive.

QUINCY L. DOWD.

Roscoe, Ill.

Will you rush past, forever insensate and blindfold—hurrying breathless from one unfinished task to another, and to catch your ever-departing trains—as if you were a very Cain flying from his face?

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Republican Convention.

The Republican National Convention for 1908 has passed into history. Its major and minor events, its political gossip, its oratory—or lack of oratory—are too fresh in the minds of our readers to require any special rehearsing here and now. By overwhelming majorities Mr. Taft was nominated for the presidency on Thursday last before an immense throng, and Mr. Sherman, the well-known congressional leader from New York State, on Friday for the vice-presidency. In each case but one ballot was necessary. The choice of these nominees seems to be viewed with satisfaction and complacency throughout the ranks of the Republican party. Mr. Taft's public career, to which have been added during the last few days a mass of more or less interesting and important biographical details, is an open book to the American people. His work as a jurist, as governor of our remote insular possessions during the trying period of reconstruction, and as a cabinet officer, of whom great executive ability is demanded, has fitted Mr. Taft peculiarly well for the larger field of action to which he has been called. It is known that Mr. Taft is in sympathy with the policies of the present administration, properly recognized as an epoch-making one in the platform as finally adopted by the convention, and it is also known that he is President Roosevelt's personal choice as the latter's successor in office. But it is wholly unjustifiable to infer therefrom, as some anti-administrationists do, that Mr. Taft is a figurehead, that he has not a will and a head of his own, or that he is a puppet in the hands of politicians. His record disproves that. So do his manners, his cosmopolitanism and his personal force. From a Republican standpoint Mr. Taft should make an ideal candidate. He is strong, sane, judicially minded, hearty, American to the core, familiar with our great national problems, and practically educated along executive lines. From the same standpoint the choice of Mr. Sherman seems to be a happy one. Although long and favorably known as a legislator in our national halls, and as one of the leaders in congressional activity in the House, Mr. Sherman was never dragged before into the limelight of publicity as he was last week Friday. Such a shock must be as great as it is novel. Few there are who can bear up under it with equanimity and modesty. But Mr. Sherman maintained both these qualities to an admirable, not to say a charming, degree. According to those who know him Mr. Sherman is by training and temperament excellently well fitted to discharge the duties required of a vice-president by our Constitution. As a parliamentarian he is said to have no superior in Congress. Though not an orator but a man of few words, he has a compelling power over men and a clearness of thought that give weight to his policies. He is said to be more than a politician, to possess statesmanlike qualities, and like Mr. Taft to be thoroughly American. Judging from his brilliant record in Congress, from his popularity, simplicity and modesty Mr. Sherman will "make good" with his compatriots as the campaign proceeds.

Convention Oratory.

There were no notable speeches made at the convention last week, that is, nothing that could be styled true, soul-swaying oratory. Senator Burrows' "keynote" speech made but little impression on the impatient delegates. It received but scant notice from the press aside from being printed in full, and reminded one of that now happily defunct rhetorical spreadeagleism once rampant and acceptable in the days when the newspapers were not so thoroughly disseminated as now. Senator Burrows attempted to eulogize in a passionate panegyric the history and the deeds of the Republican party, but because he failed to deal sufficiently largely with the achievements of the Rooseveltian epoch, and confined himself to less interesting periods of party history, his perfervid utterances were almost wholly lost. As permanent chairman Senator Lodge delivered a carefully prepared oration that met with popular approval if not enthusiasm. In some respects it was the antithesis of Senator Burrows' speech. It was literary, as we should expect; it was dispassionate and carefully worded, and it dealt with issues that are alive today and which the delegates were there really to consider. Perhaps the best convention speech was that of Congressman Burton placing Mr. Taft in nomination. It was a Taft convention from the start and of course his nomination was the chief event, consequently Mr. Burrows had the crowd with him when he ascended the platform. He was what the audience was waiting for. He quite rose to the occasion. There was no attempt at spellbinding, oratorical profundity or reckless rhetoric. In simple, cleancut but earnest words the speaker presented Mr. Taft's name to the convention. The outbreak of enthusiasm that followed was second only to the demonstration in honor of Roosevelt. Governor Hanly's speech nominating Indiana's "favorite son" was unfortunate, and did no credit either to the candidate or the orator. It was but perfunctory attention anyway that the delegates and the audience gave to the nominating speeches other than Mr. Burton, and to meet such a condition required great tact, magnetism and a genuine message. Governor Hanly had none of these things, and the audience manifested its disapproval and impatience in a marked manner. Had Governor Hanly curbed his temper he might have fared better, but he lost it, bullied his audience and retired somewhat ingloriously, leaving many of his choicest periods unsaid. It was perhaps worse for Mr. Fairbanks than if his name had not been presented at all. Congressman Boutell, who nominated Speaker Cannon, attempted to extol the latter's virtues and qualifications in phraseology more or less conventional but earnest and dramatic. Mr. Cochems, of Wisconson, was selected by his fellow delegates to present Mr. LaFollette's name to the convention. Mr. Cochems evidently has oratorical aspirations, and on reasonable grounds, but he essayed to fly too high and dropped a little more rapidly than was comfortable. He began well, but ended rather weakly, owing doubtless to his inexperience and to the impatience of his audience. All in all the convention oratory was not what it has been in previous conventions. This was due perhaps to the fact that the occasion did not demand it. The convention knew pretty well before hand what it had to do; it was familiar with past history and present issues, and it was not in a frame of mind to be persuaded of anything even by silver-tongued orators. The only "keynote" speech, the only one the audience wanted to hear was Mr. Burton's. He did not disappoint them.

The Platform.

The Republican party adopted a platform last week after mature deliberation which will probably express the sentiments of a majority of the party. It bears throughout the Roosevelt hall-mark. The party pats itself on the back, lauds the president, points with pride to the national prosperity and the record of the last session of Congress, promises a revision of the tariff, and takes unequivocal stands touching the conservation of our national resources, discriminative rebates, traffic agreements, the lightening of the burdens of those who toil, the encouragement of American shipping, permanent currency legislation and other lesser topics. Of special note is the innocuous character of the so-called anti-injunction plank, over which there was so much dispute. The entire nation will endorse the plank recommending the celebration in fitting manner of the Lincoln centenary next February.

P. S. W.

Books Received

G. P. Putman's Sons:

"Addresses and Speeches of Charles Evans Hughes," with an Introduction by Jacob Gould Schurman. 289 Pages. Price, $1.50, net.

"Four Victorian Poets." By Stopford A. Brooke. 297 pages. Price, $1.75, net.

"Shelburne Essays." By Paul Elmer More. 261 pages. Price, $1.25, net.

"Anglican Liberalism." By Twelve Churchmen. 312 pages. Price, $1.50, net.

"A Week in the Whitehouse with Theodore Roosevelt." By William Bayard Hale. 153 pages. Price, $1.25, net.

"Motor Days in England." By John M. Dillon. 281 pages. Price, $3.00, net.

"The Programme of Modernism and the Encyclical of Pius X." Translated from the Italian by Rev. Father George Tyrrell. 245 pages. Price, $1.50, net.

"The Island Pharisees." By John Galsworthy. 317 pages. Price, $1.50.

"Charles the Bold." By Ruth Putnam. 484 pages. Price, $1.35, net.

"The Religion of the Veda." By Maurice Bloomfield, Ph.D., LL.D. 300 pages. Price, $1.50.

"Paul the Mystic." By James M. Campbell, D.D. 285 pages. Price, $1.50, net.

"South Africa on the Eve of Emancipation." By Bernard Moses, Ph.D., LL.D. 356 pages. Price, $1.50, net.

"The Philosophy of the Spirit." By Horatio W. Dresser, Ph.D. 545 pages. Price, $2.50, net.

"The Schoolmaster." By Arthur Christopher Benson. 169 pages. Price, $1.50, net.

New Reading Publishing Company:

"New Reading of Evolution." By Henry Clayton Thompson. 355 pages. Price, $1.60, net.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE ATTITUDE OF GERMANS IN THE UNITED STATES TOWARD THE PROHIBITION MOVEMENT.—Assuming that the two circles of readers are not precisely identical, Mr. Wendte will, I trust, not take it amiss if I borrow from his "International Notes" in the *Christian Register* of June 18, for the benefit of UNITY, particularly as an unfortunate, though very evident, omission rather marred the effect of Dr. Martin Rade's address, as there presented.

Of this address, published in the *Christliche Welt* and dealing with the attitude of Germans in the United States toward prohibition, Mr. Wendte says: "This address was delivered in Berlin, as one of the course of Scientific Studies of Alcoholism, conducted under the auspices of the Central Association for the Suppression of Alcoholism in Germany. It will appear in full, together with the other lectures given by eminent men of science and public teachers, in the published report of the meetings. Prof. Rade's recent visit to the United States as a delegate to the Boston International Congress of Religious Liberals, afforded him special opportunities for the study of the prohibition movement in this country and the relation of his fellow Germans to it. He sums up his general opinion on the matter by declaring: 'The German who travels through North America brings home with him a painful impression—the impression that the German element in the United States does not play the part to which it is entitled by its antecedents, its abilities, and the general esteem of Americans for German culture. A symptom and also a cause for this state of things is to be found in the attitude of the Germans to the prohibition movement.'

"Prof. Rade hereupon gives a condensed and graphic review of this movement in its present aspects in the United States, dwelling in turn on state prohibition, local option, and the moral argument against the saloon. With surprising insight and accuracy, for a foreigner, he traces the history and salient features of these leading methods of curbing and destroying the liquor traffic, noting incidentally the hostile attitude of Cardinal Gibbons and other Roman Catholic dignitaries to prohibition. He quotes the figures given by pro-liquor advocates to show the ruinous results of prohibition on various great industries of the country, and especially on the income of our great cities, but is not greatly impressed with this source of danger. He rightly believes that 'America would be able to support its populations without the aid of breweries, distilleries, saloons and beer-gardens.' The compensating gains, both economic and moral, would more than offset any possible losses involved in the suppression of the liquor traffic. No convincing prohibitionist will be influenced by such specious arguments.

"But Prof. Rade's regret arises from the large interest which the German element in America owns in breweries, distilleries and their adjuncts.

"This does much to lower the Germans in the esteem of their Anglo-American fellow-citizens, particularly the further fact that it is only when the free sale of alcohol is threatened that the German populations in this country manifest a vital interest in politics.

"In Europe there reigns complete ignorance concerning the social status of Germans in America. The German newspapers in this country represent local conditions from the point of view of their German readers. It is a dogma with them that the prohibitory movement is the offspring of hypocrites and fanatics, a kind of lunacy, and in every case an attack on personal liberty. The Germans they portray as the glorious champions of the ideal of true freedom. 'Personal liberty' is the slogan which is oftenest heard in this connection, and, as the American clergyman is the leader and organizer of the temperance sentiment of his locality, so the Lutheran or Catholic pastor is put forward by his followers to defend the lawfulness and wholesomeness of beer and whisky drinking.

"Certainly, the Reverends of all English-speaking denominations are foremost in the prohibitory cause. But the Germans are much mistaken, Prof. Rade declares, if they conceive of prohibition as a clerical movement. They ignore the fact that the churches which are the most active in this cause are of Calvinistic origin; that is, they are lay churches. Their clergy are only their orators and representatives. Their power springs from their congregations. Quoting a sermon by Rev. Jenkin Lloyd Jones, of Chicago, which testifies to this fact and justly attributes the phenomenal development of the prohibition movement in the United States to the people themselves, Prof. Rade notes with great satisfaction the ever-increasing growth of temperance in this country. Men and women can be found in great numbers who never knew the taste of wine or beer and experience no need of alcoholic stimulation. What do the sarcasms of polite society or the coarse wit of the bar-room amount to, when confronted with the reassuring and impressive fact that there are in the United States whole districts which are absolutely and totally abstinent, from choice and not from constraint?

"During his extended journey in the United States, Prof. Rade was not once offered by Americans spirituous drinks of any kind or placed in a position where it was in any sense obligatory to order it. He refers to the banquet at the Boston International Congress in which five hundred persons participated, in which nothing stronger than Apollinaris was partaken of, and which, with its liveliness, delightful humor and good-fellowship, was an object-lesson to any German who deemed that wit and geniality must be induced by more or less copious libations of beer and wine. He contrasts the artificial excitement, the frequent stupor produced by over-stimulation at European banquets, at which the body and not the soul is the predominant factor, and asks, 'Who possesses the higher culture—we or our brethren across the ocean?'

"The second and third generation of German-Americans often feel this quite keenly, but the original immigrant thinks it truly 'German' to adhere to the saloon and to his idolized 'lager-beer,' and when these are threatened, to unite in a 'National Association' inspired and led by brewers, hotel-keepers, saloon-keepers, newspaper proprietors and local politicians to do battle for 'our endangered personal liberty.' Prof. Rade gives a sample of German-American pulpit oratory inspired by such associations and ideals, which closes with the prayer, O Lord Jesus! with the lash of thy holy zeal cleanse thy temple on earth of these swollen, drunken priests of prohibition, who lay an alien fire on thine altars and profess to be holier than thy Father (who made wine—the clarified juice of the grape) and to be more pure than thyself!'

"To uphold personal liberty against the vote of the majority, in a republic like the United States, is undemocratic, un-American, unpatriotic. All this outcry for personal liberty is at heart a demand for personal license and lawlessness. To uphold the interests of the saloon, or an unrestricted sale of beer against the economic and moral welfare of a community, is a crime, especially when it is committed, as is usually the case, with personal threat and violence and the corruption of officials.

"Against such abuses the Germans who truly love liberty within the necessary bounds of law, and believe in civic order and righteousness, should protest, and bring to bear their personal influence. Agitation for or against prohibition is lawful, but not evasion of obedience to law.

"The Germans discredit themselves politically and socially by their present

attitude. They show by their insistence on 'personal liberty' (in beer-drinking!) that they do not comprehend the nature of democracy. If the Germans were to turn about politically and stand for local option, which does not forbid their free consumption of beer and wine at home, they would gain enormously in the estimation of the American people and more than double their influence.

"As it is now, there is danger that even the negro, under the new reign of prohibition in the southern states, will yet surpass them in prestige and power.

"Truly these are strong, bold words to come from a German source, and we can only hope that the appeal of our brave and earnest co-worker, the distinguished scholar and editor, of the University of Marburg, may reach not a few of his fellow-countrymen in Germany and America, and lead them to reconsider this great issue in the light of true freedom, social justice and the love of mankind."

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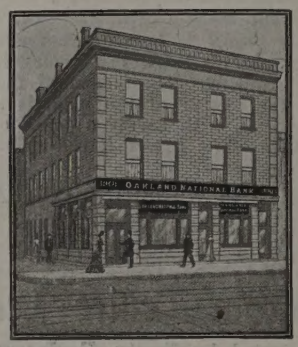

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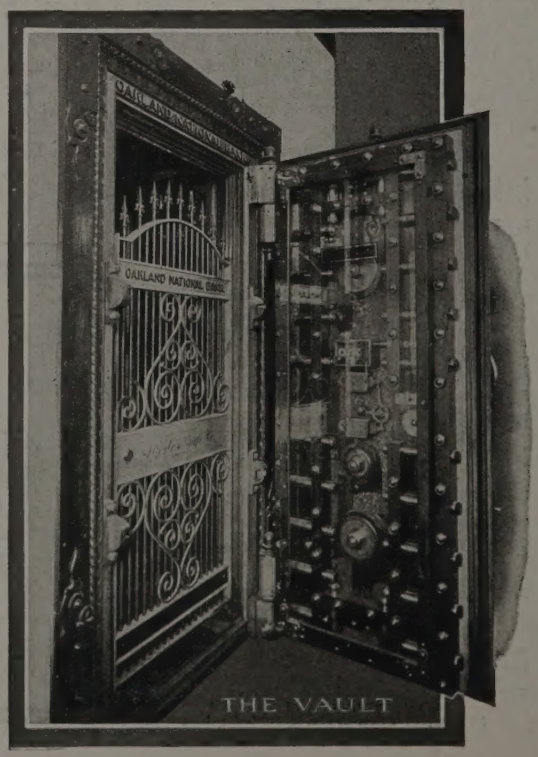

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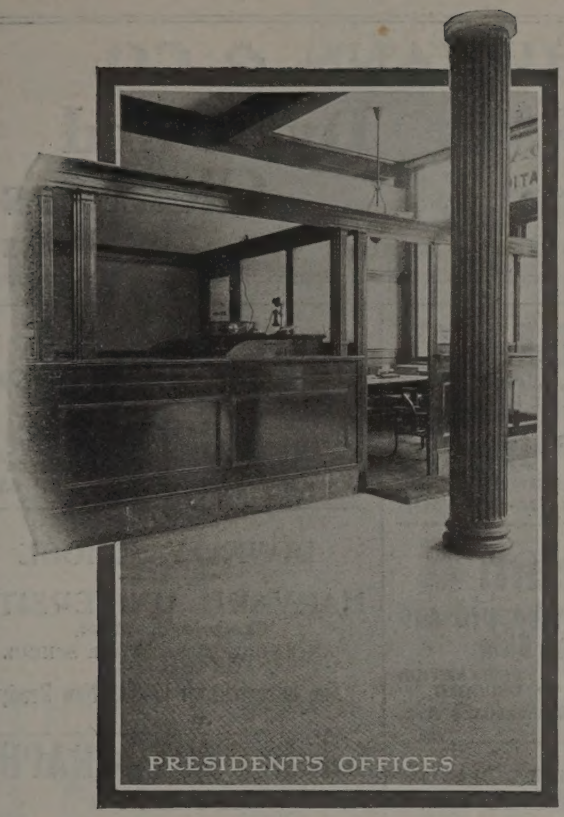

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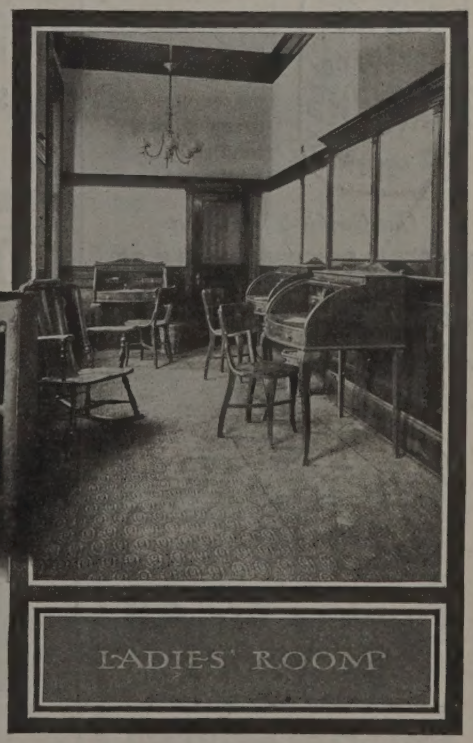

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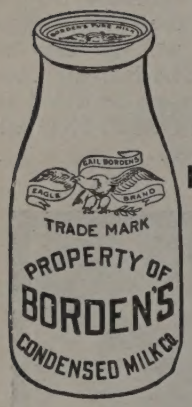

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